1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

834 between keeping the taboos and success, and they are functionally similar to magic. Both are designed to bring success. If not practised there will be no success. They may be called personal or individual taboos, i.e. only the individual is directly concerned. There is, of course, always the force of social prestige acting to maintain all customs, but in the case of the individual taboo, it is the bad luck supposed to follow their violation which is the main force in keeping them functioning. If a man should break the taboo on intercourse before he went shark-fishing, neither he nor anyone else would have confidence in his fishing, but he would not be punished otherwise. But should he break [684] the incest taboo, then he cannot live. He has done an irretrievable social wrong, and society will not tolerate his presence. Some taboos and customs not connected with sex, but more related to economic structure, such as the law of reciprocity, the custom of never asking for a return gift, etc., are likewise in the social class. The punishment for infringing one of these customs is complete loss of social prestige. This is in the same class with death punishment, only in a lesser degree.

DREAMS

154 835 It is interesting to see how the taboos are reflected in dreams, myths, and obscene expressions. I was given to understand that incestuous dreams are fairly common. A man will frequently dream of having intercourse with a woman of his own moiety, sometimes it will be his real sister, his mother, his cross-cousin, and at other times some unrelated woman of his moiety. If a man has such a dream he is much ashamed of it, and rarely talks about it. Only those informants with whom I was very friendly, and who gave me their full confidence, would admit that they ever had these incestuous dreams. When they did talk about them their shame was clearly expressed in their attitude

1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

and voice. Thus, a man in a low voice and with his eyes cast on the ground (an unusual attitude) would haltingly tell me that he dreamed of having relations with a woman of his own moiety. Other people whom I did not know so well would not admit having such a dream themselves, but said that other people had them. The dream appears to be a clear-cut wish fulfilment. Other dreams of which they are much ashamed are those of intercourse with a pig, or a dog, although the latter does not occur nearly as often as the former. Every man and woman with whom I discussed the subject earnestly said that people never had intercourse with pigs or dogs. There was not a single exception to this statement.[1] The same informants said that intercourse between members of the same moiety was forbidden, but that occasionally it did happen. It is therefore rather interesting that dreams of relationship with pigs and dogs should be put into the same class as incestuous ones, in that they are both considered shameful. A native is ashamed of even dreaming of a pig, even if intercourse is not in the dream.[2]

Other dreams which I was able to collect are as follows (unless otherwise indicated, the dream was collected from both men and women):

That a snake is wound around the dreamer's body and that

[1] However, I heard from other sources, which I was unable to check, that on another part of the island it was not unknown for people to have relations with pigs.

[2] I learned of incestuous dreams and the attitude toward them through informants, but I stumbled across the attitude toward dreams of pigs accidentally. I was frequently awakened at night by the grunts of pigs just outside my house. One morning I told a native friend that I thought I heard the pigs the night before, but I wasn't sure, that maybe I just dreamed that I heard them. At this she looked rather startled, lowered her voice, and said she would tell no one, and that it would be a secret between us. Interested and amused, I drew her on, and found that to dream of pigs was something of which to be ashamed. Other friends and informants soon supported this statement.

1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

154 he is very much scared; he manages to free himself of the snake.

That the dreamer is trying to catch someone who is running away and to whom he never catches up.

That the dreamer is dancing.

That the dreamer climbs to the top of a tree, falls down, and dies. (This is a common form of suicide.)

That the dreamer is eaten by a pig.

That the dreamer (a man) kills another man, and that he then bathes in the sea and is eaten by a fish.

That his dead mother comes back and talks to him and says how she likes to look at him once more.

That the dreamer is embracing a person of the opposite sex.

That he is going to the island of Tabar in a canoe.

That he is standing on his head.

That he kills a phalanger.

That the dreamer is eating taro.

That the dreamer (a woman) is planting taro.

That the dreamer (a woman) is preparing the taro to be baked.

That the dreamer (a woman) is on the top of a tree by the sea.

Dream of a dead child.

Of the above dreams a man or woman is not ashamed, and an informant talked freely of them to me. However, I gather that for some reason, which I was unable to learn, the natives do not talk much about any dream to each other. On the surface, it would seem that they are just not interested in dreams, and also that they do not dream so very frequently, or do not remember them. However, these points would bear further investigation.

OBSCENITY

831 578 Insulting terms and obscene phrases used in quarrels are frequently concerned with the forbidden incestuous relationship and with relationship with pigs. The very worst expression you can fling at a man is *Umba kigi no matonga* (you copulate with your sister). Only a little bit less insulting is *Umba kigi no nangga* (you copulate with your mother). Very insulting also, and just a trifle less so, is the taunt